

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY ELDER FRANKLIN D. RICHARDS.

[CONCLUDED FROM PAGE 117.]

THIS Book of Mormon is the Bible of the American world, made by these people. It gives an account of their rise and progress, their wealth and their poverty, their prosperity and their adversity, and finally their downfall and destruction; how they came to be cursed, and how the Savior came and preached to them the same Gospel that He taught in Judea. This book contains a testimony of the same principles as the Bible, and is a practical fulfilment of that which is spoken of by Ezekiel the prophet in the 37th chapter of his prophecy concerning the writing on sticks:

The word of the Lord came again unto me, saying, Moreover, thou son of man take thee one stick and write upon it, for Judah, and for the children of Israel his companions, then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.

The word of the Lord to Ezekiel, as here given, makes not only the existence of the two sticks or records appear very clearly, by "being in thine hand and before their eyes," but the expression in the 19th verse is particularly significant here. Here the Lord says: "I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine Hand."

The word them, being plural, must signify two or more; and, putting them with him, even with the stick of Judah, signifies that not less than three are spoken of, which third, as appears from the text, must refer to "all the house of Israel his companions."

This is in beautiful harmony with the prophecy of Nephi, in chapter xxix, verses 12-14, Second Nephi, delivered 450 years before the coming of Christ:

For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; * * * And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed for ever.

Here we are told by Ezekiel and Nephi, two notable prophets who lived many hundreds of years before the coming of our Savior, that there will be three records, sticks or Bibles published, containing His wonderful works, among three divisions of the house of Israel.

The stick of Judah—the Bible—has been in circulation for centuries among all civilized nations. The stick of Joseph, in the hands of Ephraim—which is the Book of Mormon—was translated into English from the Reformed Egyptian, by means of the Urim and Thummim, in the hands of Joseph Smith, and has been translated from the English language into the French, German, Italian, Danish, Swedish, Welsh, Spanish, Dutch, Kanaka, Maori, Hindostanee, and one of the modern Jewish languages, and has been published and circulated in all except the two last mentioned nationalities, so that its existence is already widely known in Christendom.

Having received so complete a fulfilment of the promise concerning these two Bibles, we may exercise implicit faith that the third, giving an account of the Ten Lost Tribes of Israel, will be forthcoming in the due time of the Lord.

The Book of Mormon has special and peculiar claim upon the faith of all true Christian people, because it was translated by the power of God through the Urim and Thummim, word by word and sentence by sentence.

On the 22nd of September, 1827, the gold plates upon which the Book of Mormon was engraved, were taken out of the ground and delivered to Joseph Smith with the most solemn injunction concerning their safety by the Prophet Moroni who had charge of the sacred record.

While Joseph Smith was translating with Oliver Cowdery writing for him, they came to where it referred to baptism for the remission of sins, and the authority necessary to administer it, and feeling anxious to be baptized themselves, they went into the woods near by and united in fervent prayer. While thus engaged, no less a personage than John the

Baptist appeared to them, in a cloud of light, and laying his hands upon them, ordained them, saying:

Upon you my fellow servants in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

He instructed them that this Aaronic Priesthood had not the power of the laying on of hands for the gift of the Holy Ghost, but that this should be conferred on them later, and also directed that Joseph should baptize Oliver, and that Oliver should baptize Joseph; and further that Joseph should ordain Oliver, and that Oliver should ordain him to this same Aaronic Priesthood.

He also informed them that he was acting under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedek, which Priesthood, he said, should in due time be conferred upon them.

It is impossible to read the wonderful history of the coming forth of the Book of Mormon out of the hill Cumorah and the restoration of the Priesthood at the command of God, by holy resurrected men—for others who restored the Priesthood as well as Moroni were resurrected beings—without feeling that in these glorious events the words of David are fulfilled:

Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.—Psalm lxxxv: 10, 11.

The first ordinations and baptisms in this dispensation took place on May 15, 1829. This is how authority of Priesthood to administer Gospel ordinances began to be restored to earth again. The word of the Lord, the Book of Mormon, truth, sprung out of the ground, but this righteous authority of Priesthood looked down from heaven. It did not come from any record of the fathers, or from any of the churches of the present day. The first ordination was given by John, the promised son of Zacharias and Elizabeth, who was filled with the Holy Ghost from his birth, was baptized in his childhood, and was ordained by an angel of God, when he was eight days old; he was the same who baptized our Savior in the river Jordan, and testified that He was the Lamb of God that taketh away the sins of the world, and of whom Jesus said, there has been no greater Prophet born of a woman, although he did no miracle. This same John whom Herod caused to be beheaded in prison, and gave his head to Herodias' daughter in a charger, was the last to hold the keys of the Aaronic Priesthood in the Jewish dispensation, and he having been raised from the dead, came by direction of Peter, James, and John, and conferred this authority on Joseph Smith and Oliver Cowdery.

Soon after this ordination to the Aaronic Priesthood, and while they were engaged in fervent prayer, the word of the Lord came unto Joseph Smith and Oliver Cowdery that they should be ordained to the Melchisedek Priesthood, as had been promised by John the Baptist, when he ordained

them Priests. Accordingly, without detailing time and place, the Lord in a revelation, says:

With Peter, James, and John whom I have sent, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I reveal unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last time; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth.

Thus we are informed that these distinguished apostles were sent by the Lord Jesus Christ Himself to restore to earth the highest authority of Priesthood which He has ever conferred upon man, the Apostleship, with the privilege to receive revelations, organize the Church of Christ, and set in order all things that are wanting. Oh how great is the mercy of God in causing the famine for the word of the Lord from sea to sea to cease and to commence giving line upon line, and precept upon precept, here a little and there a little, until his promise shall be fulfilled, that knowledge of Himself shall fill the earth as the waters do the mighty deep; when none shall need to say, know ye the Lord; for all shall know Him, from the least to the greatest!

By virtue of these ordinations and the inspiration of the Holy Spirit they had given to them the knowledge how to organize the Church, what officers to place in it, what powers to confer on each officer, and to give them the right to officiate in every ordinance necessary to build up the Church here upon the earth. It is by the rites and powers of this Priesthood and Apostleship that the First Presidency and Twelve receive their ordinations, only in the third or fourth degree of descent from these holy men who were ordained by our Lord Jesus Christ Himself. This is how we have received the Priesthood, and by virtue of this authority do we baptize people for the remission of their sins and lay our hands upon them when thus obedient, and God verifies His promise; they do receive the Holy Ghost. We walk in the light of this Spirit, we keep His commandments, and He blesses us according to our diligence and faithfulness. It is by this power and this ministry that we have traveled through this nation and among many foreign nations. The Gospel is now at work like leaven; it is destined to leaven and gather out the righteous from all the four quarters of the earth. Thus you see we have the Bible and we have the Book of Mormon, and they both teach the same doctrines; for there is only one name given among men whereby they can be saved. There is only one doctrine by which they can be saved. There is only one Spirit into which we have to be baptized, having the fellowship of each other and the love of God and angels; and we walk in the light of it, growing brighter and brighter, as we expect it will, until the perfect day.

In the Revelation of John we read that the Church—the woman with a crown of twelve stars on her head, clothed with the sun, and having the moon under her feet—became a mother of a man-child who was caught up to God and His throne. This woman, the Church, is now coming forth out of the wilderness where she has been nourished, and is putting on her royal

robes of the Priesthood and is destined to be again clothed with the sun, the moon being under her feet, and on her head a crown of twelve stars.

Then seeing that we have received such a Gospel, the new and the everlasting Gospel—new, because it is new to the generation in which we live; but it is everlasting, and the only Gospel that was ever revealed and taught among mankind—we are doing the work which God has laid upon us to do. He has given authority in different ways.

The angel told Joseph in some of his early ministrations that the Lord was going to send Elijah, the Prophet, to turn the hearts of the fathers to the children. In the month of April, 1836, in the temple at Kirtland, Elijah came and conferred the keys of his ministry upon Joseph: and so on until there was given all the powers and authorities necessary to gather Israel, to build up Zion, to establish righteousness in the earth, and to take all the persecution that the Lord is willing we should have and that the devil is permitted to impose upon us. Those that abide and run faithfully and true to the end have the promise that they shall be saved.

My brethren and sisters, how glorious are the promises and blessings which have been promised unto the fathers, and which God has determined to bestow upon their children as fast as He can! Not only that we should sit and sing praises to the Lord for having redeemed us, but he has called us to become ministers, kings, and priests, unto the Most High God, and reign with Him a thousand years. Oh, glorious hopes! Oh, glorious prospects! Can we claim these hopes and call them ours? Yes, if through faith in Jesus' name we conquer Satan's power. That is where it lies. We must be true and faithful, and put one after another of our evil propensities under our feet, till we conquer this lump of clay that is given us, and sanctify it, so that the truth will grow in it. You will find that there is certain seed that will not grow unless you prepare your soil just right for it. So man cannot have the truth grow in him unless he observes the principles of the Gospel, keeps the commandments of God, and purifies himself before the Lord.

I will bring my remarks to a close; but I wish to testify to you, my brethren and sisters, and to visiting strangers, that this is the work of the Most High God, that He has set His hand the second time to gather Israel, and to build up a Zion; that He is going to bring the Zion that is in the heavens—the City of Enoch—when we are prepared on the earth for it, to come and dwell with us. I feel that, having put on an armor of Christ, let us fight the good fight, and contend for the faith that was once delivered to the Saints. May the Lord help us to do His will, to entertain faith in all that is right and true, and just, and holy, and qualify ourselves by the help of God for every good word and work; and that we may obtain grace and strength to endure to the end, is my prayer in the name of the Lord Jesus Christ. Amen.

LIVERPOOL CONFERENCE.

The Liverpool Conference convened in the Latter-day Saints meeting hall, No. 15 Bittern Street, Liverpool, February 23, 1896. Meetings were

held at 10:30 a.m., 2:30 and 6 p.m. There were present from Zion, the Elders of the Liverpool Conference; Anthon H. Lund, President of the European Mission; J. H. Burrows and A. L. Booth of the Liverpool office; S. O. Crosby, President of the Manchester Conference; Charles Wood, Jr., of the London Conference; and Elizabeth Duckworth of Salt Lake City; E. W. Robinson, President of the Turkish Mission, arrived in time to be present at the evening meeting.

The speakers of the day were (morning meeting) Milford Williams, J. W. Saville, Samuel Gerrard, and A. H. Lund, (afternoon meeting) S. O. Crosby, Roger Horrocks, and J. H. Burrows, (evening meeting) A. L. Booth, E. W. Robinson, and A. H. Lund.

At the afternoon meeting, the statistical report of the Conference, and a report of the labors of the Traveling Elders for the six months ending February 23, 1896, were read as follows: Apostles 1; Seventies 11; Elders 6; Priests 7; Teachers 2; Deacons 5; members 98; total officers and members 130. Tracts distributed 15,569; houses visited 9,900; Gospel conversations 307; in-door meetings 192; out-door meetings 5; Sunday Schools 75; M. I. A., meetings 30; books loaned 56; books sold 25; books given away 19. Baptisms 6; confirmations 6; excommunicated 1; administrations to the sick 37; deaths 2; emigrated adults 1; children blessed 3.

The general authorities of the Church and of the European Mission were presented and sustained unanimously. Elder James Duckworth was sustained as President of the Liverpool Conference, and the Traveling Elders were sustained as follows: James W. Saville and James E. Taylor to labor in the Preston district; Samuel Gerrard and Heber Parker in the Blackburn district; Roger Horrocks and Milford Williams in the Wigan district; and Benjamin McCleery and J. W. Grace in the Liverpool district. Beautiful weather prevailed and the meetings were well attended. Conference proved to be a spiritual feast to all, dinner and tea were liberally provided by the Liverpool Saints at the meeting room, and this contributed towards the success of our Conference.

A Priesthood meeting on Monday morning where the elders received much valuable counsel from President Lund, and a social gathering in the evening, ended what all believe to be one of the most enjoyable spiritual feasts in the history of the Liverpool Conference.

SAMUEL GERRARD, Clerk of Conference.

BAPTISM IN A GREEK CHURCH.

FIRST came the procession of godfathers and godmothers; next were carried the five little scraps of humanity, scarcely eight days old, each accompanied by a somewhat extensive wardrobe considering its size and age. A great unpacking and unrobing then began, right up in the sanctuary, or, as we should call it, the chancel—each infant, stripped of every garment, was held in a warm wrapper by a woman standing in place of the mother, and there was one godfather and one godmother for each. The fifteen people and five atoms were then arranged in a semi-circle around the great silver pedestal, on which stood a deep silver bowl

or vase, in shape something like a boat. An immense square kettle of richly embossed copper was carried in by two assistant vergers; this, twice filled with warm water, was emptied into the font. Meanwhile the military-looking sacristan, in his black and scarlet uniform and gold buttons, had been to the clothes. Each infant had brought with it an embroidered satin quilt, some layers of flannel, and a sheet of fine linen, with a deep border of lace—these were all diamond-shaped. These five sets of wrappings were arranged on a table at the back, while on a table close to the pedestal were five tiny shirts, and it was a little comical to see a man, looking more like a tall soldier of the Imperial Guard than a Church official, pressing out the small sleeves with his two fore-fingers, and opening out these tiny lace-edged garments. Lighted tapers were given to the godfathers and godmothers, and also placed half way around the silver bath. After some prayers and singing, the priest went to each child, uncovered it, and breathed over it, waving his head from side to side; then came the first anointing with a camel's-hair brush, dipped into a gold bottle containing scented oil, which must have been blessed by an Archbishop. The anointing is three times on the forehead, once on each nostril and ear, on the mouth, the chest, the palms of the hands (the babies curling up their fingers when taken hold of,) and on the soles of the feet. The sacristan then took the tapers from the godfathers, and gave them to the god-mothers, who now held one in each hand, and he placed over the arms of the god-fathers the new wrappings of satin, flannel, and linen. The priest prepared for the immersion, throwing back his cloth-of-gold robes over his shoulders; he bared his arms to the top; then he took each perfectly naked child out of the wrapper held by the mother, placing his hands on its back and chest, and dipped it slowly in, its right side going in first, and on the right-hand side of the bowl; drawing it under the water and out the other side, he held it high above his head and named it; this was done three times, after the third immersion the child was given into the new wrappings held by the father. Then, uncovering one by one, the priest went round breathing his prayer over each child; next came a second anointing, exactly like the first; after this the priest put on each the little white shirt (this signifying "the putting on of the garments of righteousness,") and also a small *ikon* attached to pink or blue ribbon, according to the sex. Next came the procession of the priest and the fifteen people walking in single file around the font, all singing a most beautiful chant; this was the most impressive part of the ceremony, partly made so by the devotional singing and the dimly lighted church, for it was now late in the afternoon, and the fading day left little light but that given by the tapers held by the god-mothers, for the god-fathers still carried the infants. With more prayers ended this most interesting solemn ceremony.

Fritz Luther, a descendant of the great reformer, Dr. Martin Luther, who lives at Todesdorf, near Oldeasloe, Germany, and follows the humble calling of a village tailor, has been invited to take part in the celebration of the three hundred and fiftieth anniversary of Luther's death, in St. Michael's Church, at Hamburg. The resemblance between the village tailor and his illustrious ancestor is said to be startling.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 27, 1896.

THE LAST DISPENSATION.

THERE is a misunderstanding by the people of the world, with relation to the ideas entertained by the Latter-day Saints concerning the mission of Joseph Smith, and the work inaugurated through his instrumentality. This is wilful on the part of a few who have had the opportunity to study the principles taught by him but have rejected them, and they have asserted that the Saints hold him in higher esteem than they do even the Savior. The great majority of non-members of the Church who entertain this notion about the Saints have obtained it through reading the writings of the class mentioned.

The foundation for this false assertion is that the Saints say this present dispensation of the Gospel is the most important one that has ever been given to man. The Latter-day Saints do believe this to be the case, but in so saying they do not mean that a greater work will be done by any person than Christ performed when He gave Himself as a sacrifice for the redemption of the human family; but they mean that inasmuch as this is the dispensation of the fulness of times, when God shall gather in one all things both in heaven and on the earth, there must necessarily transpire greater events than have come to pass at any previous time. All things are to be concentrated upon this day; whatever has been revealed to man since the creation either has been, or will be, made known to the prophets of modern times—yes, even things that have been hidden from before the foundations of the earth.

Christ's first coming was an event which put an end to the old order of things among the Jews that accepted Him, and instituted in the place thereof the Gospel; His mission was an absolute necessity, for without it nothing else would have been of avail in the plan of human redemption. The Gospel preached to Abraham and other ancient worthy men, the law of Moses obeyed by so many of the Israelites, the preaching of the Apostles in the days of Christ, and the work now begun through the prophet Joseph Smith, all would have been entirely useless unless the great atonement wrought by the Savior had taken place. What the Latter-day Saints contend for in connection with these different hand dealings of God is that the present organization of the church includes the principles that have been revealed in all these former ages; that God has not accomplished all His purposes and designs on the earth, but that He will yet manifest His power to a greater extent, and perform a greater work in bringing a knowledge of the Gospel of Jesus Christ to the children

of men than has ever been done previously; but because this claim is made by the Latter-day Saints it does not follow that they look upon Joseph Smith or any other person as being greater than Christ or that any man can in any degree be compared to Him. What they do maintain is that he was a great prophet, and as such the world will be under condemnation for rejecting his message when it is understood.

Consider what was accomplished by this prophet in the brief time that he lived and see if any ordinary man, or extraordinary for that matter, unaided by divine power, could have done what he did. He claimed that, to open this dispensation, God the Father and His Son Jesus Christ made a personal visit to him as a boy and gave him certain instructions regarding his future course in life, in answer to fervent prayer. Afterwards an angel was sent and revealed to him a history of the people who had inhabited the American Continent before the present white race; this history states that those people had the Gospel taught among them in its completeness, and it contains an explanation of many principles which are not understood from the brief allusion made to them by writers on the Eastern Continent. This work was published to the world before the prophet was twenty-five years old, and a history of his life will show that he could not with his limited experience and education have conceived of so elaborate a production as is the Book of Mormon. He was afterwards instructed to establish the Church of Jesus Christ upon the earth, and did so; the Aaronic priesthood was given to him by John the Baptist, and the Melchisedek priesthood by Peter, James, and John. If his statements concerning the visits of these personages were not correct, and were simply inventions of an ingenious imposter, why is it that some one else in all the centuries since the reformation was commenced did not think of the same thing, because all will concede when they understand the order of the priesthood, that to obtain it one must be ordained by another who held it before. The simplest way to obtain the authority held by John the Baptist, if it were not already upon the earth, would be for him to confer it, and the same principle holds good with regard to the authority of Peter, James, and John. After he had obtained his ordination by these men and had set up the Church according to the instructions given him, it was revealed to him that the Saints should build a temple and the erection of such has been a portion of the labors of the Latter-day Saints ever since that time. After the first one was completed at Kirtland, Ohio, Joseph Smith and Oliver Cowdery state that the Savior, Moses, and Elias appeared to them in that building. Moses gave to the prophet the keys of the gathering of Israel from the four quarters of the earth; Elias conferred upon him that power which turns the hearts of the fathers and the children mutually towards one another. No person had ever advocated the gathering of Israel in the latter days, nor had anyone mentioned the subject spoken of by Malachi as having any bearing upon the present generation, until Joseph Smith announced his vision to the world. Both of these subjects are of the greatest importance and extend to all of the nations, especially where any of the blood of Israel can be found. Salvation for the dead affects more

people than salvation for the living, since many times more people have died than are now alive. It had entered into no one's mind to give an explanation of the meaning of the Scriptures which state that Christ went and preached to the spirits in prison, and that we are baptized for the dead, before light was thrown upon them by Joseph Smith. As all of these personages have appeared to him and have conferred upon him the authority they held when they lived in the flesh, this dispensation must be the greatest of all, since it comprehends all others, and the whole of anything is greater than any part of it.

It must be remembered that Joseph Smith himself did not claim that the principles which he taught were his own, nor have his followers ever maintained that this was the case. The gathering of Israel was taught by Moses, the turning of the hearts of the fathers to the children was the mission of Elijah, the preaching of repentance and baptism for the remission of sins was the work of John the Baptist, the administration in the spiritual ordinances of the Gospel pertained to the priesthood held by Peter and his fellow-apostles; these men held these important keys of the priesthood and bestowed them upon the prophet Joseph Smith, and he conferred the authority upon those who have succeeded him as prophets, seers, and revelators of the Church of Jesus Christ of Latter-day Saints. It is the concentration of all these powers in the present generation which makes it the greatest of all dispensations, and not the mere fact that Joseph Smith was the instrument of establishing the work.

The Saints love to think of the ancient prophets and apostles as men authorized to speak in the name of the Lord, and they believe that Joseph Smith had the right to do the same; all of these men are held in high esteem, but the Saints do not worship them, or any of them. Christ was the head of all former dispensations, even before He came upon the earth in the flesh; He is no less the head of the present one; and it is just as sure that none of His plans will fail as it is that they have been instituted by Him. The outcome of His operations will be a complete triumph over sin and Satan and a universal establishment of the church and kingdom of God. This has never been done before and hence the insistence of the Saints that this is the greatest age in the history of the Gospel.

LONDON CONFERENCE NOTICE.—The London Conference will be held in the Clerkenwell Town Hall, Rosebery Avenue, N. London, on Sunday, April 5, 1896. Meetings will commence at 10:30 a.m., 2:30 and 6:30 p.m.

MORMONS AS THEY ARE TO-DAY.

PRESIDENT JOSEPH F. SMITH recently visited the Eastern States, and while in Brooklyn was interviewed by a reporter of the *Brooklyn Eagle*. On February 2, the paper published the following account of the interview:

There was an interesting gathering at the home of Elder Samuel W. Richards, 48 Sands Street, on Thursday morning last, when Joseph F. Smith, one of the three presidents of the Mormon church, a nephew of Joseph Smith, the prophet, and a son of Hiram Smith, the prophet's elder brother; W. C. Spence, a prominent Mormon capitalist, and President

Smith's traveling companion; Arthur F. Barnes, a well known merchant of Salt Lake City, and Elder Richards himself, who was an adviser and warm personal friend of the late President Brigham Young, met and talked over their recollections of the past with a reporter of the Eagle.

President Smith and Mrs. Smith visited Brooklyn especially for the purpose of placing their two young daughters, the Misses Smith, who have both passed the necessary examination, in the Pratt institute as students for the full course. The Mormon people have great faith in education, and it is a rare thing to find among them ignorant or untutored persons. Some few may lack the advantages of schools or great collegiate institutions, but as a rule the people are naturally intelligent, and this intelligence has been sharpened by their early struggles for existence. They also have the name of being very charitable not only to their own people, but also to outsiders. A writer cites as a case in view a visit to Salt Lake City a number of years ago, when his attention was attracted by a huge placard which was posted in a conspicuous place, calling upon all persons in need of charity or assistance to apply at such an office and state their needs. The observer said that he doubted if there was another city in the world that could point to a similar method of dispensing aid to worthy persons. All the Mormon representatives visiting Brooklyn are bright, intelligent men, excellent talkers and not disinclined to discuss their faith with perfect freedom.

President Smith acted as the spokesman of the party on Thursday, owing to his high official position and familiarity with the history of his people. The first question put to Mr. Smith was, "What do you think of the admission of Utah as a state of the American Union?"

"We think the prospects for Utah as a state," he replied, "are exceedingly promising. We look for an increase of population as a result of her admission into the Union as a member of the sisterhood of states and also for an increase of capital. There is an increase of confidence that we never did have under territorial control and there is a disposition on the part of outside moneyed men to invest in our wonderfully productive mines. In the shape of mineral wealth we have almost everything in that line known to the world: lead in untold quantities, iron, a great deal of which is of a magnetic character, and antimony. From Salt Lake we send out literally mountains of salt. In fact, I have seen one solid chunk of rock salt weighing about seventy five pounds. We also have mines of the most beautiful onyx which will compare favorably with the finest of the Mexican product and which has been used in our public buildings with admirable effect."

"What is the population of Utah?"

"About 250,000; I think according to the last census, and of this number probably about 200,000 are Mormons. But we have other communities or settlements beside those in Utah. There are between 20,000 and 30,000 members of the church in Idaho alone. There are extensive colonies in Arizona, also in South-western Colorado and a number of flourishing settlements in Star and Salt river valleys, Wyoming. There are also three thrifty little colonies in Mexico, a number in New Mexico and a fine

settlement in Canada, where extensive operations in stock raising and farm produce are carried on by our people."

"There is a better feeling concerning the Mormons than in the early days, is there not?"

"Most assuredly. A different view is taken. We think that this is due to the fact that we are better acquainted with the outside world and vice versa. Formerly we were more isolated and as a consequence the knowledge that is fostered by ignorance prevailed to no inconsiderable extent and led to prejudice and misrepresentation. Now the rest of the world has come to find out that we have neither hoofs nor horns and that we live and breathe about the same as other people."

"What relation were you to the prophet?"

"I was his nephew. My father, Hyrum, his elder brother, and he were both murdered in Carthage, Ill., in June, 1844."

At this point Elder Samuel W. Richards, who represents the Church of the Latter-day Saints in Brooklyn, called attention to one prominent feature in connection with the Mormon movement that was frequently overlooked, viz.: That most of the leaders came from the New England states, states that possessed educated and successful communities, a fact in itself which, he held, should go to show that they were men of common sense.

President Smith, resuming his talk, said that the presidency of the Mormon church consists of Wilford Woodruff, George Q. Cannon, and Joseph F. Smith. The incumbents hold their office for life contingent on good behavior. There are two conferences, one held on April 6, which dates from the organization of the church, and the other on October 6, at each of which the general officers are present. There is always someone in attendance to represent the district. Each member of the church has the right to vote.

"How do you regard the question of polygamy, Mr. President?"

"We regard the principle itself as sacred as we ever did, but we are always loyal to our country and expect to obey the laws. The only difficulty was that we considered the law against polygamy as unconstitutional, but when the highest court of the land sent forth its edict, we acceded to it and strictly observed the law. We do not admit, however, in doing this that the principle was wrong. As a moral principle we believe it to be superior to all the present customs of the world. Bear in mind, please, that when the Mormon people went to Utah it was absolutely uninhabited, except by wild Indians, and it was Mexican territory, which was afterward ceded to the United States, by the treaty of Guadeloupe Hidalgo. However, on the pioneers reaching the Valley of the Great Salt Lake, they took possession of the country as American citizens, and hoisted the American flag. We Mormons were and are American citizens. We furnished a battalion of 500 men that fought in the Mexican war for the independence of that part of the territory. The government of the United States made a requisition on the Mormons for a battalion of soldiers and President Young called upon his people. They responded and the soldiers enlisted were known as the Mormon battalion. For many years the

Mormon people were almost the sole dwellers of Utah. They organized a form of state government and at once petitioned the government of the United States for admission as a state. The prayer for statehood was not granted and we were given a form of territorial government, Brigham Young, who was then president of the church, being the first governor, receiving his appointment from President Millard Fillmore. All the local offices of the territory were of necessity filled by Mormons, because there were no other people available.

"The territorial legislatures consisted of leading Mormons. This condition of things continued for a number of years, when the immigration of non-Mormons into the country began to increase, but in very small numbers in comparison to the immigration of the Mormon converts. The Mormons, being vastly in the majority, thought it not improper to act upon republican principles, which justify majority rule, and continued to control the political affairs of the territory.

"In course of time feelings of jealousy and ambition were aroused in the minds of the non-Mormons, who organized themselves into a political party and styled themselves the liberals. In this way the feeling of animosity grew between the Mormon people on the one hand and the non-Mormons on the other. Many of the political aspirants of the minority were adventurers or unscrupulous men, who would stop at nothing to carry their point. From this source much of the bitterness and misrepresentation of the Mormon people arose. The general prejudice against our people was so great that the slanderous statements of these few men were readily received and credited, while the public ear was shut or closed to the statements of the Mormons. Now the people of the new state of Utah have divided on general political lines and are mostly affiliated with the two great political parties of the nation. The causes for the former misunderstandings have ceased and the Mormon people have become better known. This is the Mormon situation in a nutshell."

"The Mormon people are very industrious and firm believers in the principle of manual labor, are they not?"

"When we first came into Utah we organized a state government and called it Deseret, the meaning of which is the honey bee, and the symbol of the state is the bee-hive, which is indicative of industry. We have tried to do more for converts to Mormonism than merely to look after the spiritual welfare. We have endeavored to improve their temporal condition. In the meantime we have looked after people who have emigrated to Utah until they have become self-supporting as far as possible. Almost the entire population of the Mormon community, in fact, 80 per cent., are in possession of good comfortable homes."

"You have some very fine buildings in Salt Lake City. The temple is one of the most conspicuous, is it not?"

"The temple was completed in just forty years from the time the corner stone was laid. It cost about \$3,000,000, part of which was due to the expense of transportation. In the early days, before the advent of railroads, we had to carry the massive granite rocks used in its construction a distance of about nineteen miles on heavy ox team wagons. The temple

stands on one side of the temple block, the very spot designated by the late President Young, on the day the Pioneers arrived in Great Salt Lake City, July 24, 1847. The building is 186 feet long and 99 feet in width. The foundation is 10 feet thick, of solid granite, but the walls are drawn in from story to story until they only measure 5 feet at the square, 100 feet above the basement. The walls are all of white granite. The temple was dedicated in April, 1893. The tabernacle adjoins on the west side of the block, which constitutes in its entirety a plot of about ten acres of ground. The tabernacle is about 150 feet wide, 250 feet long, and 80 feet high under the arch, which latter is without any supporting column. The pillars are of red sand stone and the roof is of wood. It will hold from 12,000 to 13,000 persons, and presents an imposing appearance when crowded. The organ is one of the great features of the building. It was built by our own mechanics. It is 30 by 33 feet and 48 feet high. The bellows are worked by large water and electric motors. The compass includes 67 stops and 2,648 pipes. We have a choir of 600 members and there is an average attendance of the choir at services of between 300 and 400 persons."

"Utah is famous for its agricultural fertility, is it not?"

"That is very true. There are certain features which make the state a veritable paradise. There is everything for the poor man's comfort and happiness, providing he is willing to work for it. We do not wish any drones in Utah. There is one thing to be borne in mind. We are great believers in irrigation; indeed, nearly all of our crops are raised by this means. The crops are profitable under the old system of cultivation, but much more so where we undertake to raise them by irrigation. My friends and co-workers, Mr. Barnes and his father, are large owners of land in Davis County, the adjacent county to that of Salt Lake. They have raised without irrigation something over twenty-five bushels of wheat to the acre, and with irrigation ninety bushels of barley to the acre. This will show the difference in methods. The people of Utah believe in intelligent farming. They are not agricultural Jeremiahs. The average yield per acre of irrigated land is from forty to forty-five bushels of wheat. There is one thing I should like to call attention to and that is the fact that we have erected a sugar factory in Utah which cost us about \$400,000. This year we have produced 7,000,000 pounds of sugar, which we think is doing very well in the line of experiment. The sugar we raised took the first prize at the World's Fair in Chicago. Another industry of note is our coal mining. We have immense coal fields and they furnish employment for many workers."

"You have a great bathing pavilion in Utah, have you not?"

"One of the finest bathing pavilions in the world—it cost us about \$300,000. It is a magnificent affair, built in the oriental style on 2,500 ten-inch piles at the end of a pier which runs out into the lake at Saltair Beach, a distance of 4,000 feet. The total length of buildings, from east to west, is 1,115 feet. The lunch pavilion is 151 by 253 feet and the ball room above is 140 by 250 feet, without a single pillar or obstruction of any kind. There are 620 bath rooms, 1,250 incandescent lights and 40 arc

lights. It is a wonderful looking structure on a fine summer night, worth traveling many miles to see. Secretary of the Navy Herbert said he had never seen anything to excel it. I may state, parenthetically, I suppose, that I am vice president of the railroad that runs out there."

"The senior president of the Mormon church is a venerable man, is he not?"

"Wilford Woodruff, the first of the present presidency will be 89 years old on the first of next March. He attends to his manifold duties every day, has full possession of his faculties and is a wonderfully well preserved man."

DISCOVERY OF AN ANCIENT GRAVEYARD IN VIRGINIA.

ELDER N. W. KIMBALL, JR., who is laboring as a missionary in Virginia, writes to the *Logan Journal*, and among other things makes the following observations:

That there are still great American antiquities yet to be discovered, is made manifest by a pleasant conversation which we had with Colonel Webster, one of Virginia's brightest men.

On the evening of the 18th of December, 1895, Elder Rufus Day and I called on the Colonel and entered into a conversation regarding the Mammoth cave in Kentucky, and the Suray cave in Virginia, the curiosities of the National Park, etc. "Well," said Mr. Webster, "There is to me a strange thing right here in our own county on the Dan River. I have walked over the ground hundreds of times when trees of large size were growing there; afterwards it was cleared and became a corn field. About three and a half miles from South Boston and one half mile from Wolf Trap depot, on the North Side of Dan River, was a saw mill built. The man who owned the mill and land on which it stood built a dyke on the side of the river to keep the water from overflowing his land and destroying the crops, which it had done several times. But one day after a heavy rain storm the river rose beyond its bounds, overflowed the dyke, and cut a large channel from twelve to twenty feet deep. At the bottom of the wash, after the water had subsided, could be seen numerous graves that were made hundreds, perhaps thousands, of years ago, and were covered deeper and deeper by the sediment of the river, till they were from twelve to twenty feet deep. The river was lined for miles with bones, and, still more curious, there were pieces of cut glass, showing that there must have been a civilized people here at one time. I have searched the history of Virginia through and through but can find no account of a battle along the Dan River."

"Well," said the writer, "that is another evidence or proof in favor of a book we have called 'the Book of Mormon,' which purports to be a history of a people that left Jerusalem six hundred years B. C. and came to this land by the direction of the Lord."

"I know nothing of that" said the Colonel, "but I know what I have said, and I have several relics from the site now, but most of them have been carried away by the people."